Lutheran Herald

40 MORE FOR FIFTY-FOUR

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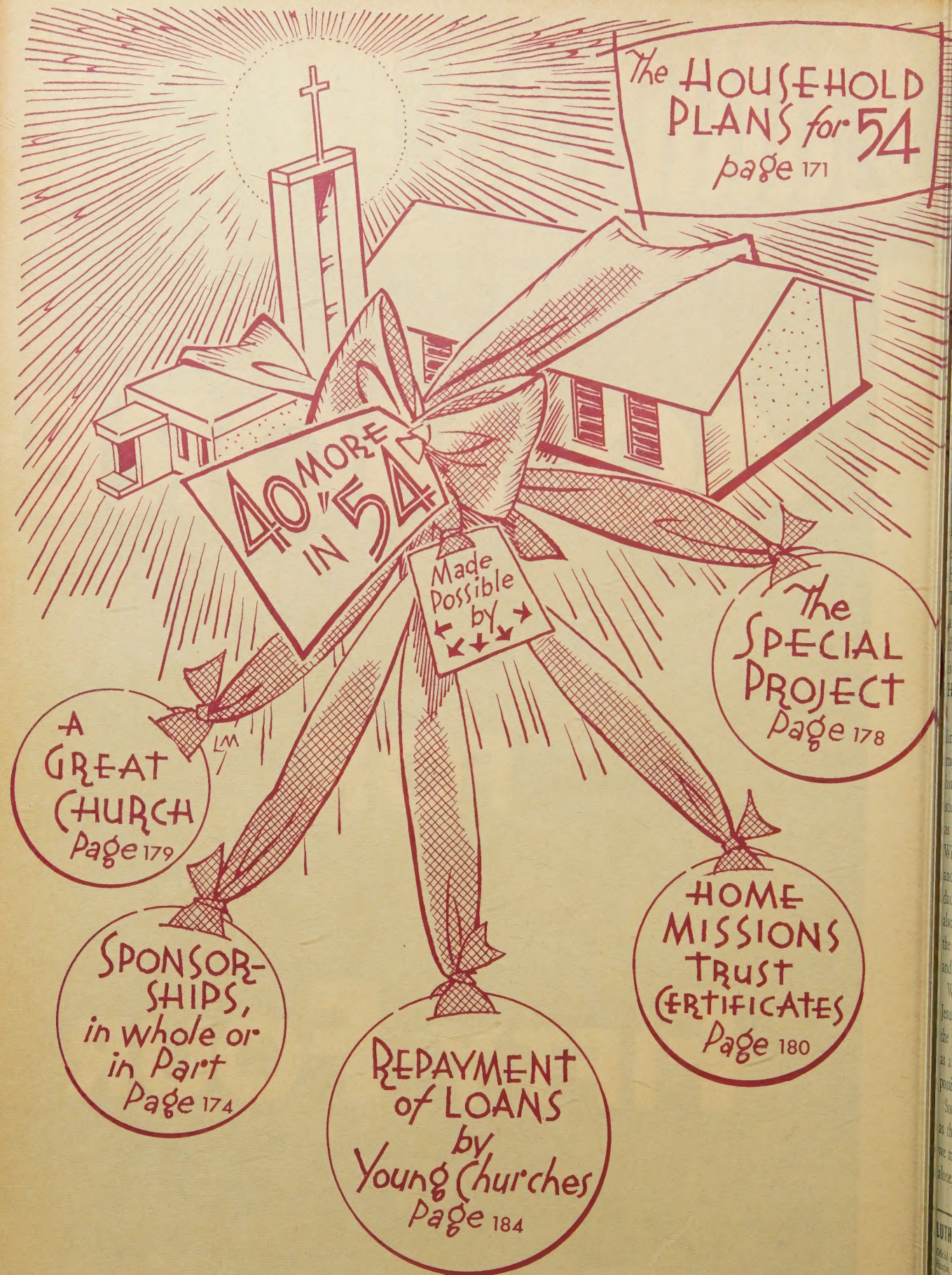
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LUME XXXVIII . . . NUMBER 8
inneapolis, Minn., Feb. 23, 1954

Lutheran Herald

Household Plans for 1954

Philip S. Dybvig

ıst as Paul found it helpful to remind the church Ephesus of the fact that they were of the household God, so we find comfort and help and encouragement in believing that we, too, are of the household of od. We would not be bold as to say that ıe Evangelical Luther- ı Church is THE ousehold of God, and e could certainly not y that the Department Home Missions is the ousehold of God, but he Evangelical Luther- ı Church is a part of e household of God, as also the Department of ome Missions.

There is virtually no mit to the accomplishents possible for any ousehold that really icks together and works a household should. 7ith father and mother ıd grownup sons and aughters, as well as several growing children who can so be of help, all working for one and one for all, ıe household can overcome unbelievable hindrances ıd accomplish great things.

When this thought is expanded to include the Lord :sus Himself as the Head of the household and all ıe saints who have lived and all who now live ; a part of the same household, there is nothing imossible.

Sometimes the household of God is spoken of also ; the household of faith, and so it is. Not only are 'e made members of the household by faith and faith one, but as members of the household we plan great things in faith. We smile at those who claim for themselves the special right to label their work "a faith mission," as if the work of that part of the household of God called Home Missions, is less a work of faith.

We in the Home Mission Department often think of ourselves as a household. Sometimes we think of the ten district presidents, representing their respective districts, as individual members of this particular household. Sometimes we think of each of our congregations as members of the household. Some of them are full grown and strong and capable of great labor, while other congregations are but the adolescents or children in the family of congregations. The new congregation is the newborn child in the household.

When the Board of Home Missions meets to go over its plans for the year, we talk things over as a Christian household should. Everything is planned co-operatively. True, there is never enough to meet the needs and the wants of all districts in the Church, and yet we proceed with remarkable unanimity and understanding because we are a Christian household.

As Director of Home Missions it becomes my responsibility to indicate to the Board approximately how much of manpower and material resources will be available in 1954. As more and more of the large seminary classes graduate, we give less and less time to the matter of manpower or pastoral supply. God is con-

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tinuing to meet our needs here, although more men could be used.

When it comes to material resources, the picture is fair. Last year's substantial increase in the synodical budget has helped our Department to make greater plans than ever before. The unusually fine co-operation of the young churches in repaying and refinancing their loans faster than any of us had expected has been like adding several millions to our Church Extension Fund. Furthermore, the sale of Home Mission Trust Certificates is the final link of material resources making great things possible.

40 MORE IN '54

Encouraged by this promise of substantial resources and emboldened by the household concept, our plan of faith for the coming year has been summed up in the slogan "40 More in '54." In other words, we have hopes and plans for the organization of 40 new congregations during the coming year. Let us give you a breakdown of the 40 more.

I. Eleven Special Projects Requiring Little or No Church Extension Fund Loans

We have hopes of organizing 11 congregations during the coming year in certain smaller communities without granting church Extension Fund loans. In several instances the new congregation will be made a part of a parish already established. This will make it unnecessary to provide a parsonage. Furthermore, the people in the community will be asked to raise substantial sums of money for the building of the new church, which together with the grant-in-aid plus a loan from their local bank or some other lending agency other than Church Extension should make the church a reality.

While it is true that these smaller communities do not have the potential, nevertheless they are very important because people in smaller communities need the Gospel just as much as those in the larger ones.

Following are the 11 places where these new congregations are to be organized in 1954 under this special grant-in-aid plan:

1. St. Charles, Minnesota
2. Buford, North Dakota
3. Ellendale, North Dakota
4. Edgeley, North Dakota
5. Gardner, North Dakota
6. Hannah, North Dakota
7. Medora, North Dakota
8. Broadus, Montana
9. Kamiah, Idaho
10. China Lake, California
11. Carmarillo, California

II. Seventeen Congregations to Be Financed Complet Through Church Extension Fund Loans for Parsonage, Site, and First Unit

In seven of these communities the pastor is already the ground, and work has begun, but the congregat has not been orgainzed. In three of the places a pas has accepted the call and will arrive soon. In seven the places the pastor is to be called in the near futu and work will begin as soon as possible. These seventeen will need a little more than $1,000,000 in Church Extension Fund loans plus rather substantial grant-in-money.

Following are the seventeen:

1. Eau Claire (Northwest), Wisconsin
2. Eau Claire (Southeast), Wisconsin
3. Madison (Lake Edge), Wisconsin
4. Milwaukee, Wisconsin
5. Chicago (Niles), Illinois
6. Minneapolis (Edina-Hopkins), Minnesota
7. Houston (Northwest), Texas
8. Spokane (Opportunity area), Washington
9. Concrete, Washington
10. Tacoma (Narrows), Washington
11. Chula Vista, California
12. Clairemont Village, California
13. Garden Grove (East Long Beach), California
14. Granada Hills (Los Angeles), California
15. Haymont, California
16. San Francisco (South), California
17. Calgary (Northwest), Alberta

III. Twelve Sponsorships

In addition to the above twenty-eight, plans are secure sponsorship for the financing of parsonage, si and first unit in twelve places. Elsewhere in this iss is a list of sponsorships already effected or arrang for. With the co-operation of large congregations a circuits where our Church is strong, we are planning faith that many more will rise to the occasion a offer sponsorships. In some cases the sponsorship m be by an individual congregation as, for example, Tr ity Lutheran Church and Norwegian Lutheran Chur in San Francisco. Each is sponsoring a new congreg tion.

In some cases whole circuits are banding themselv together to work out sponsorships. The Austin Circ is working now on the proposition of sponsoring t new church in Hawaii. Other circuits are interesti themselves in other projects.

Every new project calls for a substantial loan to repaid, plus rather substantial aid to be given to t new congregation. If we can secure sponsorship for t loans, we proceed with the project. If then the sponsc ing congregation or group wishes to provide a part

of the additional subsidy to be given to the new oject, that is well and good. If not, that will be ken care of by the Home Mission Department.

All those who are interested in sponsorship should in touch with the district president or the Home ssion Department, and we shall be glad to have some- e come and explain what is involved in sponsorship d what the best methods are.

n appealing for sponsorships we are really turning ay from the Home Mission Department and turning elder brothers in the household of God and asking special help in order that the Gospel may be brought more communities.

The following twelve have been approved for spon- ships by the Board of Home Missions, but others n be added out of the many assigned fields that were ected only because resources were inadequate to dertake more.

1. Chicago (Hometown-Scottsdale), Illinois.
2. St. Paul (Rosetown), Minnesota
3. Minneapolis (Bloomington), Minnesota
4. Fort Worth (Richland Hills), Texas
5. Fargo (Southwest), North Dakota
6. Bismarck (West), North Dakota
7. Snohomish, Washington
8. Honolulu (Aina-Haina), Hawaii
9. Los Altos, California
0. San Mateo, California
1. Grand Prairie, Alberta
2. Edmonton (Woodcroft), Alberta

Summarizing all these plans for the household of od for 1954 here is what it means for each one of us the household:

For the Department of Home Missions it means:

ut of the budget income we must provide a grant-in- l for each of the first eleven special projects plus grant-in-aid for each of the next seventeen plus a ant-in-aid for all those to be sponsored where the onsor does not find it possible to provide this help. Church Extension Fund-wise it means that the Home ission Department will be called upon to provide nds for completion of twelve churches now under nstruction and the five parsonages being built at esent and not referred to above. Besides this it means urch Extension Fund loans for projects recently gun plus those planned for '54. Totalling all Church tension Fund commitments it means completing ans for:

34 parsonages

19 for pastors now unhoused
3 for pastors soon to begin
12 for pastors to be called

19 sites

15 for projects already under way
4 for future use

34 churches

19 for congregations already begun
15 for congregations to be organized

2. *For the entire Church it means:*

Giving $750,000 to the Synodical Budget for Home Missions.

Supplying almost $75,000 a month in Home Mission Trust Certificates.

Supplying 27 more pastors for Home Mission work.

Continued prayer for God's blessing upon all our plans.

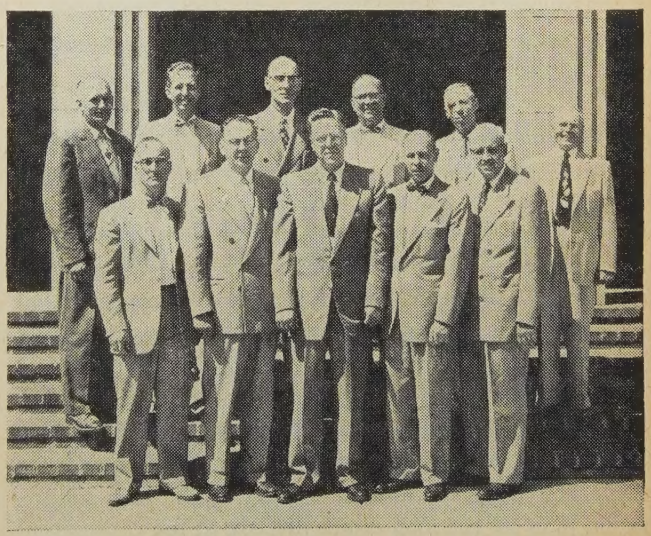
3. *For strong congregations and circuits it means:*

Providing through sponsorship loan capital for twelve projects.

4. *For young congregations now having loans it means:*

Repaying almost $75,000 a month on loans now outstanding through regular monthly payments and refinancing.

THE BOARD OF HOME MISSIONS



Front row (l. to r.): the Rev. Otto Bratlie, Fosston, Minn.; the Rev. Selmer Heen, Havre, Mont.; the Rev. Myron Austinson, Janesville, Wis.; Dr. P. S. Dybvig, director of Home Missions, Minneapolis, Minn.; and the Rev. R. Teslow, Valley City, N. Dak. Back row: Mr. Erling Haugo, Sioux Falls, S. Dak.; the Rev. Norman Hammer, Northridge, Calif.; the Rev. Geo. Evenson, Edmonton, Canada; the Rev. John Groettum, Fort Worth, Tex.; the Rev. Arthur Swenson, Austin, Minn.; and Mr. Knute Myklebust, Longview, Wash.

We Need to

Replace the Home Mission Department

Clarence Solbe

In establishing a new Home Mission congregation some source or sources must provide the tools and resources by which the new congregation actually gets under way. In The Evangelical Lutheran Church these are normally provided by the Department of Home Missions. The give-away items, such as pastor's salary and pension for the first six months, interest subsidy for the first four years, and minimum equipment are made possible through the gifts of people all over the Church through the synodical budget. The loan monies come from the Church Extension Fund, which also belongs to the people of the entire Church but which is administered by Home Missions.

In planning its program for 1954 the Board of Home Missions was faced again with the unvarnished fact that the use of every dollar given for Home Missions and the loaning of every Church Extension Fund dollar are far from sufficient to do all that could or should be done under God in the year ahead. Therefore, we are laying before the established congregations of the church body more than ever the possibility of sponsorship—that action by which a congregation assumes all or part of the role normally assumed by the Department of Home Missions.

What is provided in the starting of a new congregation is summarized on the chart included in this article. A congregation or organization within the congregation is a sponsor to the degree in which it provides one or more of the items listed.

There are three main groupings, namely, special gifts, grant-in-aid, and loans. That which is really most essential to a sponsorship is category three, the *loan funds.* It is the lack of Church Extension Funds more than anything else that keeps us as a church body from entering more than 28 fields in 1954. Hence, sponsorship is most of all making it possible for the new congregation to have a site, parsonage, and first church unit, or any one of these. The means is that of loaning credit.

The mechanics of sponsorship by loaning credit are simple. The established congregation secures a loan from a commercial agency and in turn loans the money to the new congregation. In turn again the new congregation pays off the loan either directly to the commercial agency or through the sponsoring congregation.

There are numerous variations of the sponsorship theme. Sometimes it is necessary for two or more congregations to provide the funds, but the process is still the same. In other instances congregations have loaned their building funds while waiting to erect their own fac ties. Or the sponsor may choose to refinance a Hor Mission congregation which already has its faciliti has a history and a proved payment record—thus rele ing Church Extension Funds for use in a complet new situation. Or still further, a group plan for usi private money has enabled a new congregation to ha its facilities. Under any variation there need be cost whatever to the sponsor.

Typical of the possibilities are these sponsorships:

(1) *Trinity Lutheran Church of San Francisco, Ca fornia, Warren Heggem, pastor.* After being deni a bank loan several years ago for sponsorship, t congregation has now received a loan from anot commercial agency—with the church and parsonage collateral—and is loaning the full $50,000 to the ne field being developed in Haymont, California, by Past A. B. Swan. The $50,000 will cover site and church un The parsonage will be F.H.A. financed.

(2) *Trinity Lutheran Church, Rhinelander, Wisc sin, David Bey, pastor,* mortgaged its church and th furnished the funds for the parsonage for Calvary L theran Church at Minocqua-Woodruff, Wisconsin. T site has been donated and the first church unit is bei financed by Church Extension monies.

(3) *St. Olaf Lutheran Church of Bode, Iowa, Ma nard O. Kraabel, pastor,* mortgaged its property for t first time in its 85-year history and refinanced t $33,000 Church Extension Fund loan balance for Ce tral Lutheran Church in Anchorage, Alaska—thus e abling the released funds to be used in completely ne work elsewhere.

(4) *Oldham Lutheran Church, Oldham, South D kota, Morris Ulring, pastor,* loaned $38,000 from building fund to Our Savior's Lutheran Church in Ea Grand Forks, Minnesota, and Trinity Lutheran Chur in Truman, Minnesota, respectively, and as a cons quence the Department of Home Missions has th total amount for venturing again.

(5) *The congregations of the Fillmore Circuit in t Southern Minnesota District* guaranteed the $45,0 loaned by congregational members to Chatfield Luthe an Church in Chatfield, Minnesota, for its church.

(6) We are proposing to the congregations in t Austin Circuit a plan whereby each borrows a su equal to the total of its annual synodical budget an Lutheran World Action apportionments, gives this su to the Church Extension Fund, and then retires t loan over a five-year period by adding the payments

its benevolence budget. The new congregation deals directly with the Church Extension Fund.

Whatever the loan pattern, the cost to the sponsor can be the same—exactly nothing except in the proposal as outlined in (6) above. Whatever the pattern, the risk is no more than that assumed every day by the Department of Home Missions—which has not lost one cent in loan monies in the thirty-eight years of our Church Extension Fund history. There are safeguards beyond the record, too. With its grant-in-aid the new congregation can always meet the minimum loan payments. With an adequate stewardship program set up, the new congregation relies on consistent Sunday by Sunday stewardship toward debt retirement rather than on sporadic lump sum giving.

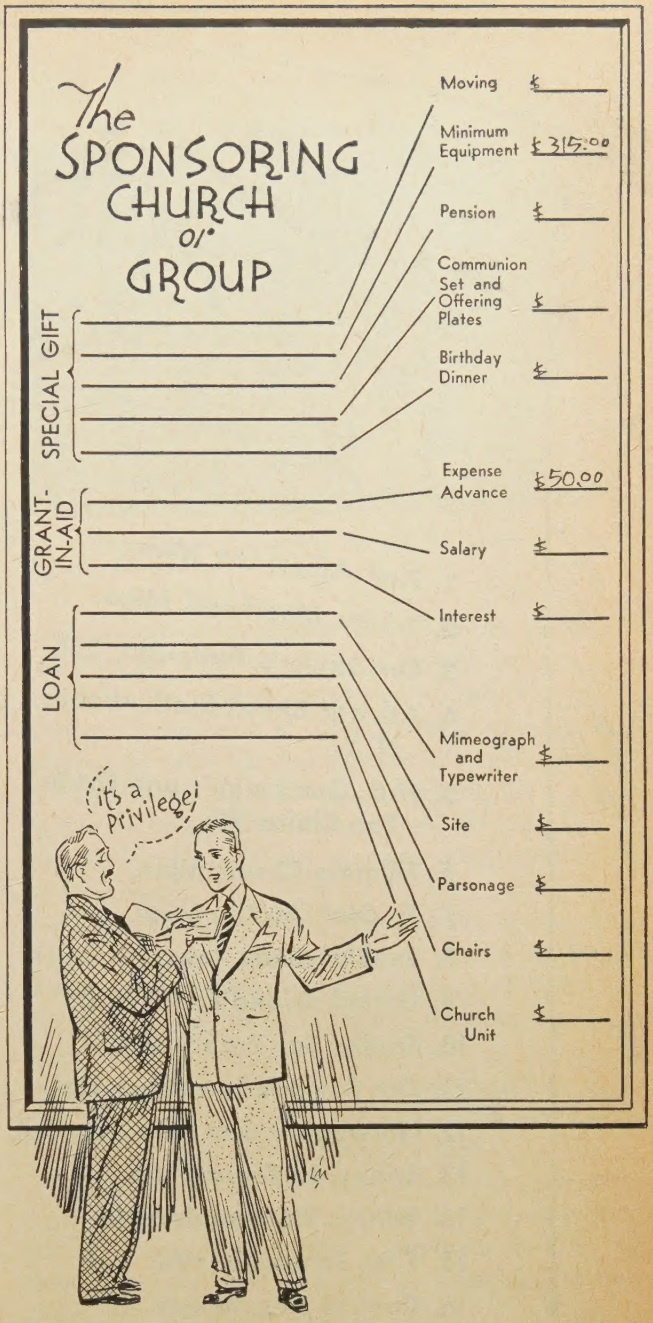
I repeat: *The greatest essential in sponsorship is that of providing capital funds for site, parsonage and first church unit,* and a congregation is a sponsor to the degree that it provides the funds for all or part of these facilities.

The second category in sponsorship, less crucial but no less important, is that of the *grant-in-aid*. This element in the sponsoring may or may not accompany the loaning of capital funds. In other words a congregation may become a sponsor by simply providing funds for grant-in-aid without making loan funds available at all.

Grant-in-aid includes a $50 lump sum advanced to the pastor for initial publicity as he goes to the new field, the pastor's salary for the first six months, and the major subsidy to the new field, namely, that of the interest subsidy. A congregation becomes a sponsor to the degree that it assumes the place of Home Missions in providing all or part of this grant-in-aid.

Under *special gifts* comes the cost of moving the pastor to the new field. This varies with the distance but invariably covers up to 6,500 pounds of household goods. Then there is the minimum equipment of everything from hymnaries, Bibles, Sunday school and adult instruction books to offering envelopes, parish record book and baptismal certificates to a year's subscription to Lutheran Herald for every family becoming members of the new congregation during the first year. The total cost of this is approximately $315.

Because the Department of Home Missions subsidizes the pastor's salary for the first six months, it covers the pastor's pension for the same period. The Department also loans a simple communion set and a pair of offering plates. Under a sponsorship these latter might very well be given. The final item is that of providing the banquet meal for the new congregation at the time it launches its first every-member canvass.



All of these are items which could be set up by various organizations in any congregation, whether the congregation sponsors in any other way or not. For example, the Sunday school might choose to provide the offering plates and communion set. The Ladies' Aid might select the minimum equipment as its gift. The Brotherhood might cover the six months pastor's pension. And once again a congregation is a sponsor to the degree that it assumes responsibility for any one or more of these items.

The Board of Home Missions has given the "go" sign to twelve new fields as of the time sponsors can be

(Continued on page 185)

Sponsorship Honor Roll

1. First, Albert Lea, Minn.	Grace, Albert Lea, Minn.
2. Trinity, Moorhead, Minn.	Our Savior's, Moorhead, Minn.
3. Our Savior's, Patterson, Cal.	Faith, Los Gatos, Cal.
4. Atlantic Circuit Brotherhood, N. Y.	Immanuel, East Meadow, N. Y.
5. First, Our Savior's and Grace, Eau Claire, Wis.	Hope, Eau Claire, Wis.
6. Fillmore Circuit, Minn.	Chatfield, Chatfield, Minn.
7. St. Olaf, Austin, Minn.	Our Savior's, Austin, Minn.
8. St. Olaf, Bode, Iowa	Central, Anchorage, Alaska
9. United, Grand Forks, N. D.	University, Grand Forks, N. D.
10. Trinity, San Francisco, Cal.	Hayward, Cal.
11. Our Savior's San Diego, Cal.	Lemon Grove, Lemon Grove, Cal.
12. Norwegian, San Francisco, Cal.	To be selected
13. Trinity, La Crosse, Wis.	Olivet, La Crosse, Wis.
14. Trinity, Rhinelander, Wis.	Calvary, Minocqua, Wis.
15. First, Janesville, Wis.	Calvary, Grand Forks, N. D.
16. Central, Des Moines, Ia.	Good Shepherd, Des Moines, Ia.
17. Our Saviour's Minneapolis, Minn.	Woodlake, Minneapolis, Minn.
18. Bethlehem, St. Cloud, Minn.	Concordia, Los Angeles, Cal.

1) complete; 2) parsonage and church; 3) church; 4) complete; 5) site and parsonage; 6) church; 7) complete; 8) loan refinancing; 9) parsonage and church; 10) complete; 11) parsonage and church; 12) complete; 13) site and church; 14) parsonage; 15) site; 16) parsonage; 17) offering; 18) partial loan.

It's a Blessing

Warren L. Heggem

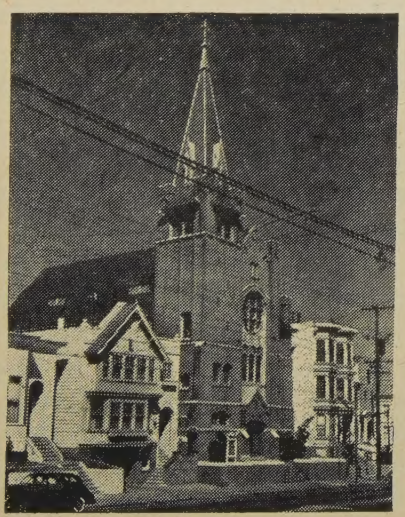
Our congregation faced a problem. What could we do to strengthen and increase our spiritual life? Sponsorship was the answer. Sponsorship gives the older, well-established congregation an opportunity to sharpen and develop its spiritual growing edge. Too often there is the lack of opportunity for the established congregation to give. The mortgage has long since been paid. Its program of stewardship is adequate.

But here was a danger. Our spiritual muscles were relaxed. Could we increase our stewardship, gain a new dynamic, and revive our spiritual muscles?

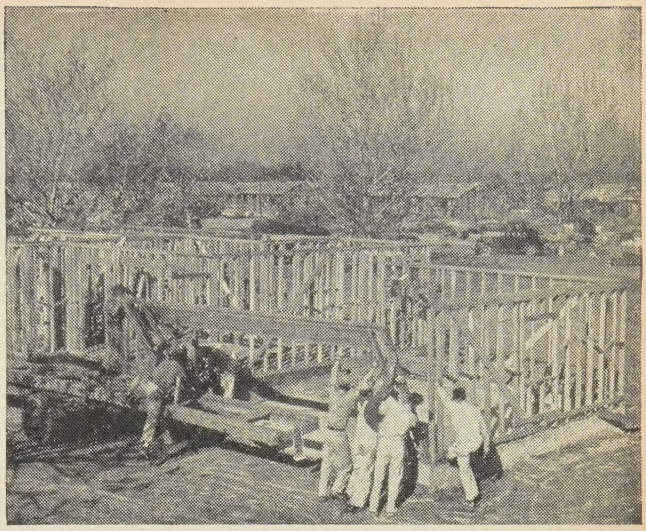
A congregational meeting was held—a number of projects suggested. Sponsorship was decided upon. We would loan our credit to establish a new Home Mission church in California.

Why? What was our motive? Motive is necessary to giving; like the engine in the car it drives to action. We were to devote material goods to spiritual ends. The motive was investment—"Where your treasure is there will your heart be also." We wanted our hearts in God's work; we wanted to increase our spiritual life.

We were investing in the future of our congregation. God will never close the doors of a congregation that He is depending upon. The only people that can close the doors of the church are its own members. This can happen only when a congregation keeps all for self. Just as we believe an individual is blessed in proportion to his giving to the Lord, so we believe that a congregation is blessed in like manner. As long as the Church is "The Fellowship of the Concerned," it must look beyond its own four walls to the needs of others. A



Trinity Lutheran Church in San Francisco



Construction begins at Hayward, through the sponsorship of Trinity Lutheran Church.

congregation needs to give to increase its spiritual life and grow in grace. The Church is God's workshop, and there's work to do and workmen needed. Pastor T. A. Thompsen, speaking at Trinity one Sunday after the congregation had decided to lend their credit of $50,000 to Home Missions, made this statement, "It's going to be fun to be around Trinity in the future to see the blessings God has in store for your congregation." Yes, it's a blessing!

We are investing in the spiritual life of our people. Sponsorship gives the congregation a sense of complete abandon. It necessitates a strengthening of faith, for to plunge your property and church buildings into maximum debt, a debt more than equal to the original equity, is a staggering experience resulting in a greater faith in God. This in turn produces greater spiritual lives and the blessings of Almighty God.

It won't cost you anything! It's a safe investment! True! (The sponsoring church mortgages its property, and the Home Mission church meets the monthly payments.) But we want it to cost us something (II Sam. 24:24), for we know that the more it costs us, the greater will be the blessings. Christianity does not demand only meditation upon the suffering of our Lord Jesus but participation in these sufferings. It cost Him something. We pray it will cost us something.

Blessings come in seeing the auxiliaries of the congregation spark to new life. The Sunday school asks "What can we do?" They begin to pray—teach—give—go, as they set aside one hundred dollars for hymn books for the Sunday school in the new mission. The ladies provide dishes, the men a table, and so forth. The blessing is in the fact that they have given. Christian living is in giving, and we feel we are going to do a lot of Christian living at Trinity this year (Mal. 3:10). Yes, it's a blessing!

(Continued on page 185)

A New Forward Pass Play

Reidar A. Daehlin

THE SPECIAL PROJECT

In our growing nation, where great shifts of population have taken place in the past few years and whole new cities have sprung up almost overnight, our Home Mission program has been trying to reach as many large fields as possible each year with an adequate ministry. God has blessed us as a Church with leadership that has both courage and vision. But even with the added help brought in by the sale of Home Mission Trust Certificates and a growing sponsorship program, every year the requests far outnumber the projects we are able to enter. It is the requests to which we as a Church have had to say a temporary "No" that burden the hearts of all who have had a chance to follow closely our Church's work in American missions.

Among these there are many fields of smaller size where the need is as real but where the rate of growth will be slower and where adequate facilities should also be smaller in both size and cost. To these requests (though the plan need not be confined to "smaller" fields) your Home Mission program can now begin to say "Yes," although it must be a "Yes" with an "if."

The "IF" is like a forward pass thrown by the team's quarterback (The Home Mission Department) to receivers (congregations) who can make good yardage if they catch the ball. Catching the ball is, of course, the beginning. You have to avoid tacklers and do some hard sprinting to chalk up many first downs or run up a good score.

Let us take a look at this new play worked out by your American missions coaching department in the ELC. It's exciting!

YES—Where there is a good field, even though it may not be a large one, and where there is promise of a stable on-going ministry to a community, and where the planning has been thorough, and where the local congregation (if there is one) cannot possibly manage it by themselves, the Home Mission Board can now say Yes!

IF—If the needed capital for the building program can be obtained elsewhere, whether by sponsorship from another congregation or by some other means, Home Missions will give the project the same attention, supervision, and advice; the same basic equipment if necessary; *and* the same grant-in-aid that would have accompanied a Church Extension loan. . . . In fact, except for the one item of capital investment, it will be the same as any other new project. The grant-in-aid then becomes a bonus or gift, a prize that is given for finding a receiver to catch the forward pass so that the quarterback does not have to do the impossible, i.e., both throw the pass and run like sixty to catch it too.

This new plan is good news all the way around. It brightens the picture for many communities in the great plains region of our Church, where population is sparse but where there are many fields in need of an effective Gospel ministry. These small towns and rural areas will no doubt continue to supply the large cities with their population increase. It means that they might get their little church unit, and perhaps a parsonage, on terms they can handle, plus a grant-in-aid that will carry the interest on their loans while they consolidate their position and grow in strength. The same things applies to smaller towns in all parts of the nation. Towns which will probably not see sudden growth or acres of new houses but which nevertheless need stable congregations that call men to the Savior. It is good news also to congregations which would like to mother new churches through sponsorship of Home Mission projects but who are not large enough to procure big sums with their credit. There are many congregations who can lend their credit for $20-30,000, but could not manage twice that amount. They can now get in the field and catch a pass and make a first down without fear of getting stuck with interest payments since the grant-in-aid will carry the interest, if necessary, until the new congregation is strong enough to take care of it themselves.

We hear with new flavor the words, "Fear not, little flock; it is your Father's good pleasure to give you the Kingdom." Little outfits *can* do a big job! In the Rocky Mountain District alone there were eleven parishes in 1953 which numbered less than a hundred confirmed members, all self-supporting, and some of them with sizeable building programs.

Then one final word—Let us remind ourselves that it does not say, "Go to sleep, little flock." This is not arm-chair program. You cannot just shout at the quarterback from the grandstand and expect to see a touchdown, nor hold alumni indignation meetings if the passes are thrown and no one is there to receive them. It will take a lot of work and prayer, encouragement, response, and co-operation throughout the whole Church to get the "pass-receivers" into the field and eager to snare the throw. And many a little flock will have to use its muscles well to cross the goal line.

A Great Church

Herbert A. Hanson

To the seven year old boy his church may seem so unlike greatness. Its very building is dwarfed by stadiums, skyscrapers, and playhouses. The crowds pass by its door—the voice of the preacher seems drowned out by the "medicine men of Main Street." He fails to see the Church born of the incarnation in a manger.

To a seventy year old man the church may seem so unlike greatness. The division in its ranks confuses him. The smallness of some members causes him anguish of soul. He fails to see the Church born in the Crucified and betrayed by Judas.

Every Church true to its Lord is a great Church, for nothing attached to Him can ever be insignificant or powerless. Power on high stands ready for the hands of men touched by the grace of God. "With His own blood He bought her and for her life He died"—that the Church should stand hesitant, impotent, singing hymns in dark cathedrals while the world rushes on to its doom? The Book of Acts has another picture—these folks first fired by the Holy Spirit set aflame the story of the cross until cities were transformed and the forgotten villages breathed new life. They turned the world upside down. We stand as a sleeping giant all too unaware of the power at our controls.

A great church is more concerned for His Kingdom than their own. God never planted a church to hold an island—its divine assignment is to win a world. To be smug and comfortable in cushioned pews and "just watch the Fords go by" is to be asleep in the service of our blessed Lord. Such a church cuts fresh wounds in the body of the Man on the Cross. A church more concerned about building an extravagant cathedral than sending the Living Bread from Heaven to sin-stricken and soul-starved folks in Japan or Arizona is close to traitorship. A great church lives on its giving—it grows on its sacrificial giving. A young church often struggles to meet its own needs. Often in its adolescent years it is in a building program of expansion. The mature church gives as much to missions as it keeps for its own needs. But a great church gives twice as much for missions as it gives to its own needs. Some insist that in Minneapolis there is only one great church—and it is not Lutheran. This congregation, with a membership of 1,500, supports thirty missionaries and has an annual mission budget of $81,000. Its stewardship is on the New Testament basis of giving, not on the minimum needs of a budget.

A great church is never lost in the trivial—it knows its enemy and his strategy. The devil sings lustily when "trivia" becomes its message. He succeeds when he can detach a church from its source of power. Enthusiasm for temperance has its place, but when it becomes the burden of a pastor's ministry, the enemy retakes a beachhead. Our message is ever "repentance toward God and faith toward Jesus Christ." New congregations are organized that folks shall come, hear, see, believe, and find the secret of the Kingdom of God. Folks are being "born again." A Christian writer has put it this way—we are not called to make people happy. A traveler from France recently found herself in a New York hotel where a marijuana party was under way. A woman was running around the room shouting, "I'm madly happy." We are called to confront man with the truth that he shall get right with God. Our Savior challenges—"If any man's will is to do His will, he shall know the truth and the truth shall make him free." "I had a thousand questions to ask God until I met Him." The truth only can satisfy the hunger of man.

A great church not only confesses a great faith—it matches it with daring witness. One can be orthodox but a closed book. To confess the Apostles' Creed means to live it out in danger zones. If your faith is dull, it needs a re-examination—a conversion experience. For if a man really believes that Christ was crucified and rose the third day, is truly Lord of all, then his voice will be a herald. He will gladly suffer for His sake. Never will a church understand in a small measure our Lord's passion until it be willing to walk with Him outside a city wall.

A great church is never judged by its "vital statistics"—God measures its greatness by its statistics that are vital. There are more than two billion of us on the earth. God in His accounting room does not deal with us in the language of statistics. We end in hell or enter heaven not in groups but as Harolds, Pauls and Peters. A great church is troubled by those who "face both ways." A vital Christian is more than a figure, he is a flame of light. When General Hawley, a U. S. senator from Connecticut, opposed the opening of the gates of the Centennial Exhibition in 1876 on Sunday, he was met with the sneer—"sentiment—sentiment." "Not sentiment but conviction," answered the general, "and I haven't a conviction that I'm not willing to die for"—the mark of a great soldier. Paul carried on his body scars from

(Continued on page 181)

What People Say About Home Mission Trust Certificates

Over 1,000 Home Mission Trust Certificates have now been sold throughout our Church, and others are invested from day to day. Some have invested only $100, while many have invested their thousands. Noting that many early investors are buying more Home Mission Trust Certificates, we wrote some investors to ask them why they chose this type of investment. From the many interesting letters we quote the following:

From Wisconsin: "We have invested in the Home Mission Trust Certificate plan of the ELC because that is one way we can help bring the Gospel to those who do not have it."

From North Dakota: "The thing we like best about having invested in the Home Mission Trust Certificate plan of the ELC is this: We love our Church, and our tithe is not big enough to amount to much in our sight. The little we have been able to save and invest in the Certificate for our rainy day can now work for Christ and at the same time serve us as our 'Rainy Day Fund.'"

From Oregon: "Enclosed please find check for $1,500. We have been blessed in many ways, and we consider it a God-given privilege to be able to add to our first investment. It is indeed a joy to observe the progress in the Home Mission field and also to know that we may have a small part in this urgent work of our beloved Church in the Lord's service."

From California: "As a Christian business man with heavy demands upon my time and strength, I am happy about having a part in our great Home Mission advance through the purchase of Trust Certificates. Personally, I am a recipient of God's wonderful salvation, and He has urged us to bring the 'Good News' to all."

From a South Dakota banker: "My main reason for investing in Home Mission Trust Certificates is that I am interested in the Lord's work and the furtherance of His Kingdom upon earth. I am also interested in the building of new churches in areas where the people are not financially able to build without the aid of the Home Mission and extension program. The interest rate on the Trust Certificate is also attractive, and I consider them just as safe an investment as a U. S. government bond."

From Iowa: Finally, we quote an investor who closes his letter of commendation with these words: "Inclosed please find cashier's check for $3,000 with application for a second Trust Certificate, toward *'A million more in fifty-four.'*"

They Do Pay It Back!

Clarence Solberg

One of the distinctive features of the Home Mission program of The Evangelical Lutheran Church is our practice of loaning to new congregations 100% of the money necessary for site, parsonage, and first church unit. These sums are more often large than not. Too, these funds are loaned to people whom we have known only since beginning the work a few months previous but in whom we must place almost unlimited confidence nevertheless. Hence, a legitimate question is this, do the congregations pay back the loans—promptly, consistently, adequately? The answer is an unequivocal, "YES, they do!"

Promptly: As of this writing five congregations out of 186 have failed to make their respective minimum payments due twenty days ago.

Consistently: Almost all the congregations are on a monthly payment pattern so that their minimum payments come with clock-like regularity. In addition, 104 congregations in the 1953 fiscal year made from one to twelve extra payments; and of these, 15 refinanced their loans in full. Incidentally, every loan liquidated in the thirty-eight year history of the Church Extension Fund has been paid in full.

Adequately: In the 1953 fiscal year the 186 congregations with loans varying from $1,000 to $93,500 paid back a total of $700,400. This more than fulfills the published goal for the year. Too, it represents the largest rollback in our Home Mission history and is the result under God of right pastoral leadership, excellent congregational co-operation, and Biblical stewardship. What is more, it proves the faith placed in the people.

The Church Extension Fund loans outstanding in 1944 were $213,000. Today the payments alone are more than three times that sum. The record is as follows:

Year	Total Fund	Repayments	Percentage
1946	$ 213,000.00	$ 71,000.00	33%
1947	690,000.00	121,000.00	18.9%
1948	1,457,000.00	166,000.00	11.4%
1949	2,253,000.00	226,000.00	10.07%
1950	3,028,000.00	324,000.00	10.7%
1951	3,409,000.00	375,000.00	11.5%
1952	3,996,000.00	601,000.00	15.02%
1953	4,511,000.00	700,400.00	15.53%

In 1954 we dare to believe that our present Church Extension Fund congregations will return $800,000 in payments for use by other congregations. The total can be even greater if more of our established congregations will loan their credit to "going concerns"—where the size of the congregations and their already proved payment records indicate the risk to be entirely gone

Ada, Minnesota . . . Trust Certificates

Elmer G. Larson

: the last Sunday morning worship service for the ar 1953 in First Lutheran Church, Ada, Minnesota, a ortgage burning exercise closed the worship. Partici- ting in the service was the Rev. T. A. Thompsen of e Home Mission Department. Following the sermon Pastor Thompsen, a unique candlelight exercise s participated in by officers of the congregation and embers of the building committee. After the mortgage d been burned, the financial secretary of the congre- tion presented Pastor Thompsen with a check for 0,000 and an application for Trust Certificates. This n will be used by the Home Mission Department to ablish new congregations.

The church edifice was dedicated on March 6, 1949, a cost of $112,000. At that time a loan had been gotiated for $50,000 to pay the balance of the cost the church. The nave seats 400 and an overflow- apel can seat 200. Sunday school facilities were pro- led for in a wing of the building and around the ucture with the thought of being adequate for some ne. Three years ago double services were started dur- g Lent. At the annual meeting in December the con- egation was faced with the responsibility of providing ore space for religious instruction, and the congrega- n decided to proceed with plans for a parish edu- tion building. At the time of the mortgage burning ercises, $10,000 had been deposited in the parish edu- tion building fund. All monies in the fund will be vested in Trust Certificates until such time when ilding operations begin.

ft to right are: Pastor Thompsen; Orlin Lee, financial secretary; lford Thompson, building finance committee member; Walter ley, financial secretary at the time of the building of the church; ing Strand, chairman of the Board of Trustees; Norman Larson, mber of the planning committee of the new church; Herman une, congregational chairman; and the Rev. Elmer G. Larson, stor of the congregation. All had a part in the mortgage burning ercises.

In making the presentation, the financial secretary said: "Jesus said, 'He that has put his hands to the plow and is looking back is not fit for the Kingdom of God.' We as a congregation, therefore, like Paul, want to 'press toward the mark for the prize of the high calling of God in Christ Jesus,' by being of service in the Kingdom, both in the local congregation and in the work of the synod. First Lutheran decided at its last congregational meeting to work for a parish education building, in order to do better work in the extension of His Kingdom in our own community. But the congregation also was mindful of the work of the larger church organization, both in Home and Foreign Missions. For more than a year members of the congregation have supported Foreign Missions in a special way, over and above what is asked in the Synodical Budget, by the support of the Rev. and Mrs. Richard Nelson, missionaries in Toyohashi, Japan. At the congregational meeting it was decided that funds deposited in the parish education building account should be invested in Trust Certificates of The Evangelical Lutheran Church.

"At a recent Board of Trustees meeting we agreed to invest $10,000 in Home Missions. I am happy, on behalf of First Lutheran Church, to present this check from the treasurer for $10,000 together with an application for Trust Certificates to that amount."

A Great Church

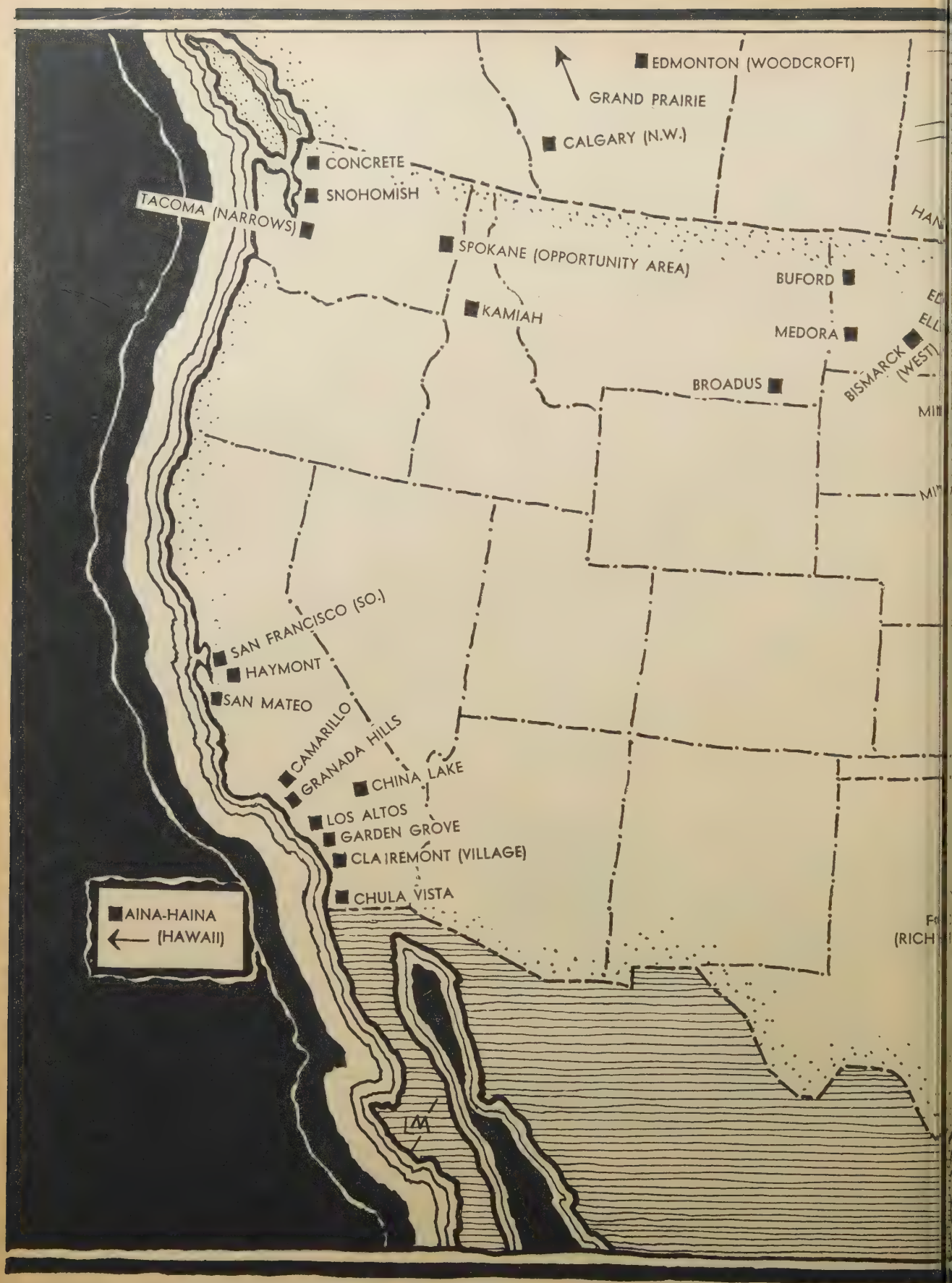
(Continued from page 179)

the scourgings of his enemies—the marks of a great Christian. A great church confesses "unashamedly," "I bear on my body the marks of the Lord Jesus."

A great church labors in the shadow of the cross yet drinks in daily the air of the morning that is yet to be. The Christian is always part of an ascension. The secret of the Kingdom has come to him by grace; the sight of all its wonders is yet his becoming. "We are a colony of heaven"—we face a rising sun. The air of a greater morning must ever be our expectancy. Here is the ultimate in victory. We shall see Him. How can we be idle, hesitant, and smug?

In a great church every redeemed soul is an instrument for sending the light of the Gospel into every dark corner of the globe.

"I am an instrument of ten strings: two eyes to look to Him, two ears to listen to His voice, two hands to work for Him, two feet to run His errands, a tongue to speak His praise, and a heart to love Him alone."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BUFORD
KAMIAH
MEDORA
BISMARCK (WEST)
BROADUS
SAN FRANCISCO (SO.)
HAYMONT
SAN MATEO
CAMARILLO
GRANADA HILLS
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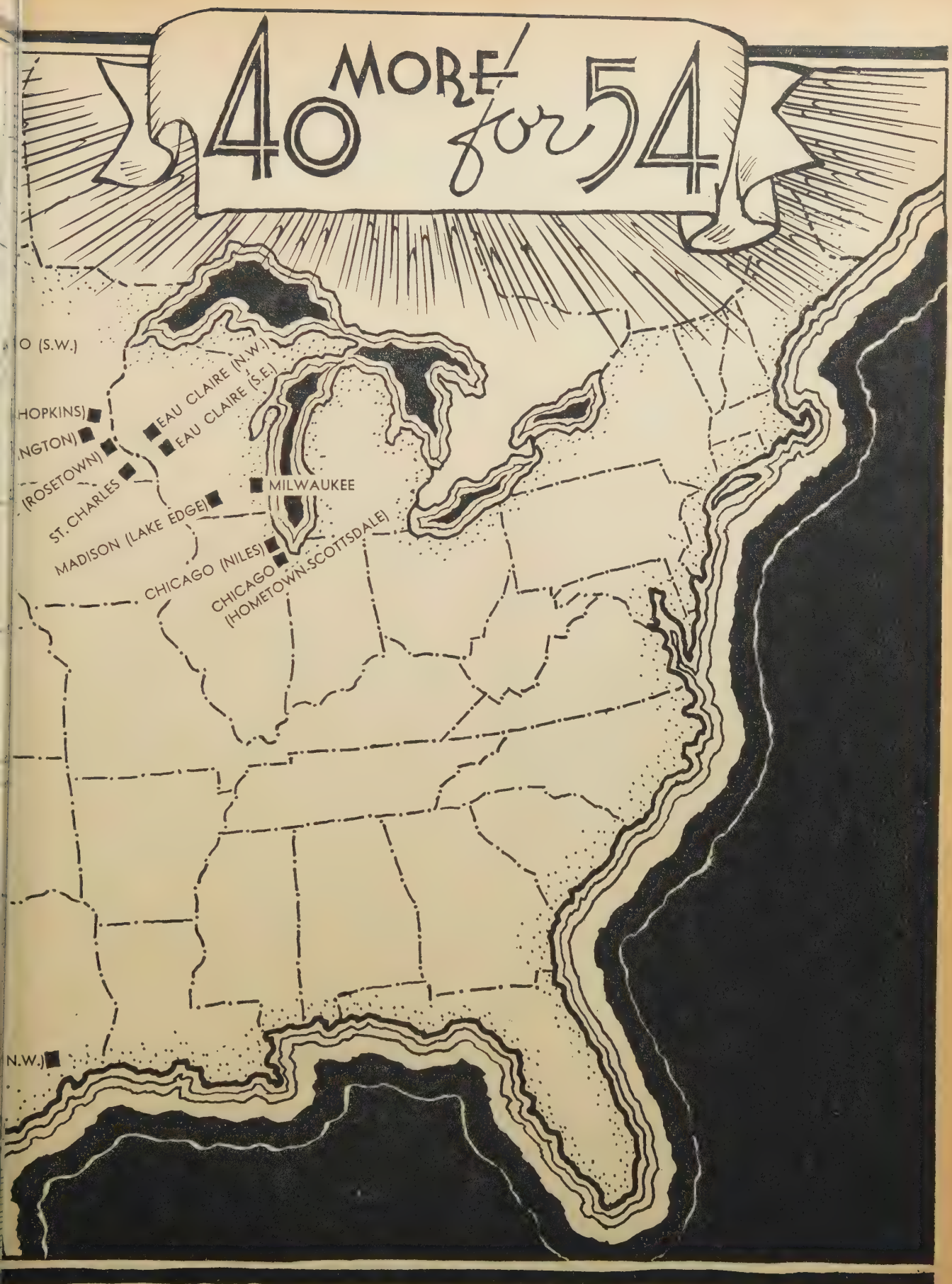
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O (S.W.)
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ST. CHARLES
EAU CLAIRE (N.W.)
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MADISON (LAKE EDGE)
CHICAGO (NILES)
CHICAGO (HOMETOWN-SCOTTSDALE)
N.W.)

No Easy Way

Philip S. Dybvig

The Young Churches and the Household Plan

The Household Plans for '54 can be carried out only as all do their part, working together as a great helpful family. Thus the Home Mission Department through its planning, co-ordination, and leadership directs the use of all the funds provided by gifts from all the congregations who support the budget. Thus, too, the large congregations and well established circuits are called upon to offer sponsorship for at least twelve new projects.

But the young churches, who may be likened to children in the family, also have their part to play. In fact, their part is very important and very material.

While the ELC Home Mission plan offers unusual help for the new congregation, it never leaves the young church with the impression that there is nothing for them to do. In fact, the stewardship responsibility is brought home very effectively in most cases. The other day we received a report from a new congregation that had just completed its first every-member canvass, showing that the average pledge per family for the entire congregation (26 families) was $4.55 per week. This represents such substantial pledging that we doubt if many older congregations can equal it.

It is now becoming a common experience to hear of people in new congregations giving $20 and even more a Sunday, while those giving $10 a Sunday are becoming very numerous. This giving is brought about partly by unifying the total pledging both to current and to building fund (we recommend a separate pledge for benevolences) and by emphasizing the fact that when it comes to building churches there is no easy way.

Here are some of the facts that are stressed in setting up the first stewardship program in the young church which we believe have helped greatly. The assistant director would present it to the birthday dinner for the new congregation in the following way:

"There is no easy way to build new congregations or churches.

"Like everything else in America we can have what we are willing to work for and pay for.

"Edgar Guest recognized this in his poem:

WHO BUILDS THE CHURCH

"'God builds no churches! By His plan,
That labor has been left to man,
No spires miraculously rise,
No little mission from the skies,
Falls on a bleak and barren place
To be a source of strength and grace.
The humblest church demands its price
In human toil and sacrifice.'

"Even in Home Missions we have no way of giving churches away.

"We only help congregations to help themselves.

But we do give much help.

"Because we are members of the Household of Faith we help one another.

"It is always characteristic of a household to co-operate.

"But our way of helping is different from most other church bodies.

"We believe that we help where help is needed most.

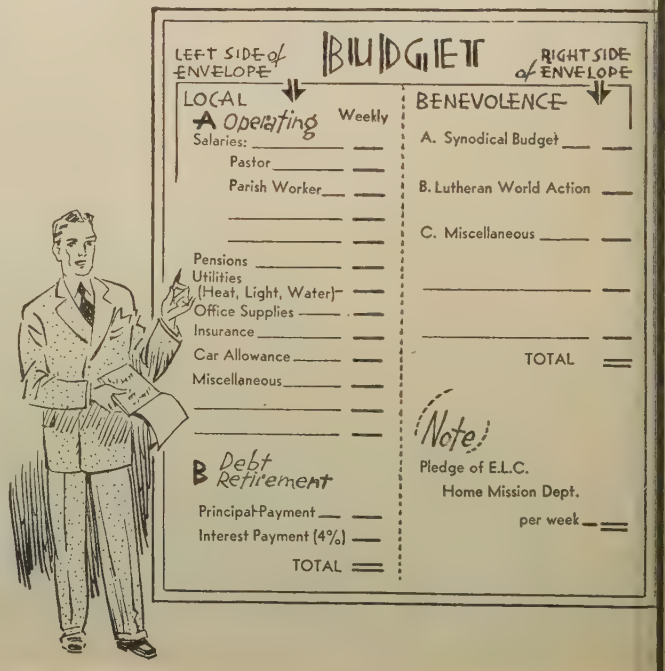
OUR PROGRAM IS DIFFERENT

"Most church bodies require a building fund drive before property is acquired or built or a Church Extension loan granted.

"One church body requires the new congregation to raise $5,000 in cash before a parsonage or site can be purchased or built.

"Another requires that 10% of the cost of the project must be raised by the congregation before a loan can be granted from Church Extension.

"Thus, if the congregation must spend $10,000 for a site, $17,000 for a parsonage, and $43,000 for a first unit or a total of $70,000, the congregation is required to raise $7,000 in cash (not pledges or loans) before any loan from Church Extension can be granted.



'The basic idea is that people must show their inter- and desire for the Church by making an investment t.

'This is considered the only sound principle.

'But under the ELC Home Mission plan we believe re is another, better way,

'We believe it undesirable to begin with special ves for funds.

'We believe this tears down the regular stewardship gram which is essential.

'Therefore, we lend the total needed for site, parson-, and first unit from our Church Extension Fund.

'This enables the young church to secure the neces- y working plant much sooner.

'This in turn helps to interest more people because y are assured that the church means business, which do!

'People can still show their desire for the church d their interest by making an investment—just as at but in a different way—the ELC way.

'$7,000 raised in cash in a young church would require ts of $500, $700, and even a $1,000 by some.

'Under our plan the one who would give $1,000 the building fund and $2 a week to current would tead pledge $15 a week plus a pledge for benevolence.

OUR PLAN IS EASIER

'In the new communities where new churches are ablished most people are buying their homes on the tallment plan.

'For them it is easier to pay $15 a Sunday than 000 at one time plus $2 per Sunday.

'Of course, not all can pay that much, although some this and even more in most young congregations.

'But the principle is the same for all.

'He who would give only $100 to the building fund d $1 per Sunday would instead give $3 per Sunday der our plan.

'The amount should be in proportion to the income d ability to pay. This means proportionate giving.

'Ten per cent is a reasonable standard.

'Twenty per cent is deductible tax wise.

OUR BUDGET EMPHASIS IS ALSO DIFFERENT

'We extend a complete loan for property and plant.

'The congregation emphasizes taking over full salary pport and other local expenses first of all.

"The weekly pledge covers these items first.

"As the congregation grows, more and more is added r loan repayment.

"Benevolences are also included in the first budget a 20-80% basis which is the approximate average for e Church at large.

REMEMBER ALWAYS THE HOUSEHOLD OF FAITH

"When you make your pledge remember that others are also pledging.

"Yes, even the Mother Church through the Home Mission Department.

"The Mother Church paid the full salary to begin with.

"The Mother Church provided considerable equipment.

"The Mother Church intends to pay interest on your loan for you for some time.

"In order to do this we are really pledging an average of almost $100 a week for four years as an outright gift from the rest of the household to each young church, over and above your Church Extension Fund loan.

"Remember that this money comes from many people —some rich, many poor, some giving a tithe or more out of faith in God and all members of the household.

"Let the gifts of the people of the entire Church and the thought of belonging to a great household inspire you in this new congregation to give generously."

We Need to Replace

(Continued from page 175)

found. These are twelve places which will have the Gospel of Jesus Christ in 1954 if the Lord of the Church raises up sponsors; and they are twelve places which will not learn of His saving grace if the sponsors do not appear. We have resources in the credit and stewardship of our established congregations which will enable us to occupy every single one.

Write the name of your congregation or organization on one or all of the lines of the sponsorship chart and advise your district president or the Home Mission office that you thus want a specific part in bringing Christ to more people. We'll work on it together from there.

It's a Blessing

(Continued from page 177)

We are investing in souls for the Kingdom. Sponsorship gives my congregation an opportunity to add five hundred, a thousand, or more new members to the Kingdom in a short period of time, in addition to those we reach through our own congregation. Trinity Church serves a shifting population in downtown San Francisco. Therefore, both we and the new congregation will be "evangelizing a procession" of people. Once again God gives us further reason for our own existence, for to give is to live. Blessing? Our future is brighter because of our sponsorship. Yes, it's a blessing!

Perhaps we should pause a moment to review the ground this series of editorials has now covered. We have discussed the polity of the Lutheran Church. We have studied the place of the congregation in the proposed merged Church. The church body has been defined and its legislative function through the general convention has been considered. The place of the districts has been outlined. In short, *the basic structure of the new Church* has been the subject of most of what has thus far been written.

Now we are ready to go over to several chapters in the *Report* which deal with what we may call "over-all" boards of the Church. Basically, a Lutheran general body has a structure quite similar to that of one of its congregations. The pattern of the average Lutheran congregation centers about two boards, the Board of Deacons and the Board of Trustees; in many congregations these two combine to form the Church Council. Corresponding to the Board of Deacons of the congregation is the Church Council of the proposed church body. It is made up of the president of the Church, the district presidents, and one lay member from each district. Corresponding to the Board of Trustees of the congregation is the Board of Trustees of the church body; it has nine members. The members of the Church Council and the members of the Board of Trustees, together with the secretary of the church body, make up the Joint Council, which corresponds roughly to the Church Council in many congregations. It is to the Joint Council (Chapter VII of the *Report)* we now turn.

The first and most important function of the Joint Council is stated this way: "During the interim between general conventions of the church body, the Joint Council shall exercise the legislative authority, within the limits prescribed by the Constitution and By-Laws of the church body and the resolutions of its general conventions." The emphasis there is on the expression, "the legislative authority." There may at times be matters requiring legislative action which cannot wait for a general convention to be held. Within sharply defined limits, some body must be able to care for such situations. It is chiefly to fulfill this limited legislative function that the Joint Council is proposed.

A case in point, which may serve as an illustration, is found elsewhere in the *Report.* To set the budget

TWENTY-SECOND
GENERAL CONVENTION
of
THE EVANGELICAL LUTHERAN CHURCH
Central Lutheran Church, Minneapolis
JUNE 9-15, 1954

EDITO

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THE REPORT OF THE

of the Church for each biennium is a legislative fu tion; in other words, it is a function of the gene convention. However, it is conceivable that a char in the amount of the budget for the second year of biennium may become necessary. Therefore the p vision is made that "for the second year of the bienni the Joint Council shall review the budgetary studies the Board of Trustees, and, if necessary, make revisi in the budget previously adopted by the church bo The Joint Council may decrease the budget if con tions warrant, or may increase it by not to exceed f per cent." This is purely legislative action, the pro function of the general convention, but delegated by to the Joint Council, under stringent conditions.

Three other duties are assigned to the Joint Coun all of them policy-making rather than legislative. it is assigned the duty of receiving, studying, and tra mitting to the general convention with recommen tions "the reports and resolutions prepared by the va ous officers, officials, boards, commissions, and comm tees of the church body."

A brief explanation of this function is necessa Some device for "processing" the mass of material wh must be acted upon by the general convention is nec sary. In its earlier years, The Evangelical Luther Church employed "working committees" for this p pose, one for each department or function of t Church: Church Affairs, Finance, Education, etc. Th committees were elected by the general convention fr among its members. Each committee studied the rep of the department whose name it bore, formula proper resolutions, and brought them before the c vention for action.

This was in many ways an excellent arrangement, a it was surely in keeping with the democratic traditi of our Church. There were some drawbacks, howev Since the committees were chosen after the conventi had begun, the committee members had no opportun to prepare themselves in advance for their assignmen Since all meetings of the committees were held duri the convention, each group had to work under terr pressure. And it did happen that the work of the c vention was delayed because certain committees w not ready to report.

During the war, with its "streamlined" conventio the working committees were abolished. In their pl

IALS

ıcil

COMMITTEE—7

ne the "Board of Review." Its members are elected the various districts and serve for two conventions. ch board of the Church prepares its own resolutions, t these are submitted to the Board of Review for dy and review. Many other matters are also referred it during the course of the convention. While this tem has many admirable features, we have, frankly, ver been able to become enthusiastic about it. There not sufficient time for the group to do its work. Nor it possible for any group, in the time allowed, to ome expert enough in the ramifications of all the ds of the Church's endeavor to be fully competent review the resolutions and make recommendations to convention. In many ways, we believe our old tem was to be preferred.

The American Lutheran Church has a system some-ıat similar to our old "working committee" system. number of "floor committees" are appointed by the sident to give consideration to the chief matters quiring convention action. A good deal of the time ring the early days of the convention is used for earings," to help the floor committees arrive at their ommendations. While we have never discussed the tem in detail with any of our ALC friends, we ume that it has strengths as well as weaknesses, like h the systems we in the ELC have tried.

The device of using the Joint Council as the agency study and transmit resolutions to the general con-ıtions has much to commend it. It is quite a large oup, totalling 46 men (the president and the secre-y of the Church, 18 district presidents, 18 lay mem-'s of the Church Council, and the nine members of Board of Trustees). This makes it possible to have o-committees do the ground work. It is a representa-e group; every member of it has been elected either the general convention or by a district convention. ere is sufficient lay representation: 18 of the members the Church Council and at least six trustees. It ovides continuity, since almost all of these men will ve for a number of years. It will be an efficient oup, since it will be much easier to get them together advance of the convention than is possible with a oup selected for that one purpose.

the Joint Council is also given the duty of appoint-; a "Personnel Committee" to make recommendations the various boards concerning salaries of its officials and functionaries. Final authority in this field belongs, of course, with each individual board, but some sort of "unifying agency" is needed, and the Joint Council is the logical group.

Finally, the Joint Council is the body to which the president reports applications of pastors who wish to serve inter-synodical and non-synodical agencies and institutions (see last week's editorial). Truth to tell, it appears to us that this would more properly be a function of the Church Council than of the Joint Council. However, it was the consensus of the committees that it should be placed in the hands of the Joint Council. It is not important where this authority reposes, as long as it is taken care of.

The concept of a Joint Council is new to all four negotiating bodies. It appears to us that it is a necessary and useful arrangement.

*

Originally, the ELC Committee on Polity and Organization proposed that the Joint Council be the Board of Directors of the church body as a corporation. As the discussions progressed, it was decided that it would be best to defer action on just what form the corporation should have. Therefore the *Report* contents itself with a very brief statement on "The Corporation" (Chapter VIII). It simply provides that every effort shall be made to secure special legislation in whatever state the Church is incorporated in, so that we may have the type of corporation we want. The objectives of the incorporation are set forth: it is the church body, not the board of directors, which shall constitute the corporation; the church body shall be the highest authority, not the board of directors; and the board of directors shall be incapable of perpetuating itself. The details will have to be worked out, of course, after these basic principles have been adopted by the negotiating Churches.

Will You Help?

The editor wishes to address these lines to the readers of Lutheran Herald—a request for help and advice. The preceding editorial is the seventh in the series devoted to an analysis of the *Report of the Joint Union Committee*. Following are some of the questions the editor is asking himself as the series progresses:

Are these editorials too long? Are they too detailed? Are they simple enough? Is the series continuing so long that interest is being lost? What features are open to criticism? In what way?

It would not take long to give the editor help in answering these questions. Are you willing to send a letter or a post card giving your reactions? It would be most helpful. Address: *The Editor,* Lutheran Herald, *426 South Fifth Street, Minneapolis 15, Minn.*

Tribute to Dora Wang

Miss Dora Wang (Wang Hsueh-Chen) passed away quietly at Ebenezer Home in Minneapolis, Tuesday evening, February 2. Miss Wang was a fruit of our mission work in China and had herself taken a very active part in building the Church of Jesus Christ on our mission field in that country. She was a woman with a remarkable degree of ambition and energy, with full consecration to the cause of Jesus Christ. Her life has been one filled with great adventure for Christ, through which she has accomplished a great deal so that her name is revered by thousands of young Christians in China today.

Miss Wang was born in Sinyang, Honan, China, March 5, 1898 or '99. Her family was Christian and belonged to the better class of Chinese. She had her elementary and high school training under our missionary, Miss Marie Anderson, and when fifteen years of age made a conscious surrender to her Lord. She speaks of that as her "golden year."

Her college work was completed at Yenching University at Peiping, and at Shantung Christian University, where she was an outstanding student. She received her Master of Arts degree at the latter university.

After her college education Miss Wang returned to Sinyang, where she taught at our mission high school, then known as Lena Dahl Memorial High School, later known as I Kwang. This school was closed during the Communist uprising in 1927, so she accepted a teaching position at Shantung Christian University. During this Communist uprising she kept true to her Christian faith, and when the uprising was drawing toward its close, she returned to Sinyang, where she became instrumental in resurrecting I Kwang Middle School and taking over the buildings that had been occupied by soldiers and severely mistreated. She moved in with a group of girl students before the soldiers had vacated the premises and gradually forced them out of one building after the other. Her courage won the esteem of every one, and it was not long before her aggressive spirit and her faith in God had won a complete victory. This school gradually grew until it became one of the largest middle schools in the province of Honan, and where there were about 1,800 students.

When the Japanese took over China, Miss Wang traveled to the western section of the country, being of help in the Christian work wherever it was possible.

Miss Dora Wang was granted a scholarship by our Church to study in this country in 1948. She attended the University of Minnesota and in 1950 received her Master's Degree in the Department of Education. In the spring of the same year she was granted a Doctor of Laws degree by Augustana College. The decision m by the faculty in granting this degree was as follo "This decision was made in recognition of the outsta ing work you have done in the field of education in y native country. We have been greatly impressed the ability you have shown both as an educator an an administrator, and have been particularly happy the motive for your splendid activity has been a liv faith in Jesus Christ our Savior." There is no doubt this tribute was highly deserved, and all Miss Wa friends rejoiced greatly at this honor that she received.

Miss Wang spent one year at L.B.I. in Minnea and one year at our theological seminary. It was hoped that she could return to China to take up work as a leader in the Christian Church in the fiel education. Communist occupation of the mainland m this impossible. It was therefore decided that she granted the privilege of studying for her Ph.D Columbia University in the field of education. W in the midst of these studies, she was taken sick has had one series of illness after the other until Lord took her home. Between each period of ill she manifested determination to get well and pre herself more fully for the work lying before he China. This determination remained with her to the and buoyed up her spirit in faith that God was alv with her and that she would still be able to serve H which was her greatest desire.

Funeral services were held at the Werness Brot Funeral Home in Minneapolis, interment at the Hil Cemetery.

Miss Wang

ave Mercy

Harold B. Kildahl

QUINQUAGESIMA SUNDAY
February 28, 1954
Text: Luke 18:31-43

at language can man employ when he comes to ist? One thing is certain: Those who have come to ist know, and they alone. The Psalmist knew; the turion knew; the father of a dying child knew; the rs knew; the blind man also knew, just as Thomas sey and John Newton knew. All of these and iads more have come to Christ using the only lan- ge desperate men employ, framed in the same ases, equal to the same thing, for always it is the guage of despair clothed in these two words: "Have cy."

Have mercy" is the prelude to sight. Christ is ready able. He is willing and eager to give help. His s are outreached, His heart is compassionate, His ciousness is plainly written in the words: "Come o me," but ere He can give His aid to despairing n in the blindness of soul, the prelude must be ided, the echo of a blind man on the roadside, the o of a publican in a temple.

ne cannot be healed of spiritual blindness or have eyes opened to the wonders of spiritual truth ll he has come to Christ in need, and at His feet red forth the profound needs of his soul. We may der at times why we are ineffective in our Christian ng. We may wonder at times why the Church as does not make greater strides in the world of n, and why the witness of the Church in times of ss and strain is weakened and hardly heard, or we wonder why love is not more evident and why cy is not abundant. There is no need, really, for der, because man cannot do what man has not wn, nor can he perform what he has not written n his heart; just as man cannot love until he has n loved, nor can he be merciful until he has known cy. Ask the man who has been condemned to death then miraculously saved from that end to tell you t grace really is, what mercy consists of, what love ike. And he will tell you, as many already have, grace and mercy and love—these are the gifts of l that combine to give a man life.

we are ineffective, we must cry. If we are slothful indifferent, we must cry. If we are lukewarm and metimes cold in our attitudes and relations with ers, we must cry. And there is one cry only that our needs. It is the language of every suppliant at feet of Christ. It is "Have mercy." What more can say than to you He has said? "And He will have cy and abundantly pardon." Amen.

Book Mission Brevities

M. O. Sumstad

BOOK MISSION, 421 SOUTH FOURTH STREET, MINNEAPOLIS 15, MINNESOTA. This is our new address. At last the Book Mission has found a permanent home.

Please send all orders and communications direct to this address, disregarding all other addresses on tracts and booklets. Contributions, however, may be sent to the treasurer of our Evangelical Lutheran Church, who is also treasurer of the Book Mission, Mr. N. H. Nelson, 422 South Fifth Street, Minneapolis 15, Minnesota, or to the director, M. O. Sumstad, address above.

We are now located next door to Augsburg Publishing House, so you will have no difficulty in finding us. A cordial invitation is extended to all to come to 421 to get acquainted and to see what we have to offer.

This seems to be a good time to answer some questions often asked. "Full information, please," is a frequent request. One writes "We are going to start tract distribution." Another, "I have been asked to give a radio talk." "We are stressing the BOOK MISSION in our organizations this month." "I have seen some of your tracts and would like to become a member." "Is it possible for me to receive some of your tracts? We have nothing like this in our church."

Full information is not possible in this limited space, but here are a few important facts. Book Mission is owned and operated by our Evangelical Lutheran Church. This is a missionary activity, not a business venture. We have nothing to sell, but we have Christian tracts and booklets to give to anyone who will prayerfully use and distribute them. We have no membership roll. Any Christian anywhere may join this fellowship of those who serve the Lord by using our printed messages built on the Word of God. While tracts are freely offered, contributions for the promotion of this mission are gratefully accepted. In a very few cases we send statements. The National Lutheran Council Bureau of Service to Military Personnel orders in large quantities for distribution to chaplains ministering to men and women in camps here and abroad. By request, we send invoices because they have a fund for this purpose. A few churches of other denominations order extensively and request statements.

The purpose of the Book Mission is threefold:

- To reach needy souls with the WORD, which is the power of God unto salvation to all who believe.
- To strengthen Christians in faith and service.
- To encourage those who know Jesus Christ as personal Savior to make prayerful, persistent effort to tell others of Him. To God be all the glory.

Meditations for the Family Altar

J. R. Heste

TOWARD THE FIRST SUNDAY IN LENT

The Epistle: I Peter 4:1-6

The Gospel: Matthew 16:21

Monday, March 1
COME WITH CONFIDENCE

Read Hebrews 4:15-16

Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.

Those who have a desire to "draw near" to God are often bothered by troublesome questions. Why should God, Who is holy and almighty, pay any attention to me? How can I, a sinner, dare to come into His presence?

The writer of the Letter to the Hebrews invites all who have a true desire to come to God in prayer to do so with confidence. Come with reverence and godly fear, he says, but come knowing that you are welcome. Come knowing that the way has been prepared by the High Priest, the Lord Jesus. For those who trust in Him, He has changed the Throne of Judgment into the Throne of Grace.

With our daily need of forgiveness and renewed faith, courage, and strength, how good it is to depend upon the God of all grace.

Praise to Thee, O God of Grace. Amen.

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Tuesday, March 2
TERMS OF DISCIPLESHIP

Read Matthew 16:21-26

Then Jesus told his disciples, "If any man would come after me, let him deny himself and take up his cross and follow me."

This statement was made by Jesus to the disciples after He had announced that He was going to Jerusalem to suffer and die. It was prompted by the attitude of Peter, who suggested that Jesus should avoid suffering and death. Jesus made it clear that He had to lay down His life in order to fulfill His mission. Furthermore, anyone who intended to be His follower should be ready to do the same. Discipleship has hard terms.

In our modern day it is possible to point to large numbers of people who are paying a great price for their discipleship. In line with the terms that always apply when there is sincerity, they have denied themselves, they bear a cross, and they follow in the steps of the Master.

The question each of us should ask is how much our discipleship is asking of us. The greater the cost, the more true our faith, and the more glory to Christ.

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Wednesday, March 3
THE SUBSTITUTE

Read Genesis 22:1-14

And Abraham lifted up his eyes looked, and behold, behind him w ram, caught in a thicket by his horns; Abraham went and took the ram, offered it up as a burnt offering instea his son.

It was a strange command that gave to Abraham—that he should s his faith in Him by sacrificing his Isaac. But Abraham showed perfect dience. Though he had the love c father for his son, he prepared to fo the command of God. It was a tria his faith. Never was any gold tried i hot a fire.

When God saw that Abraham fully obedient, He stopped his hand f carrying the sacrifice to completion. it was with joy that Abraham "liftec his eyes" to see the ram God provide a substitute.

When we lift up our eyes to Calv we see Him Who was made our Su tute. All our days should be spen gratitude to Him Who took our upon Himself and opened the way fo to the Father.

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Thursday, March 4
STRIVE FOR PEACE

Read Hebrews 12:14-17

Strive for peace with all men, and for the holiness without which no one will see the Lord.

To be true to the faith and at the same time live at peace with all men is not an easy assignment. Yet it is expected of Christians that they strive so to do. For, once a person comes into the life in Christ, he no longer lives along the lines, "When in Rome, do as the Romans do." Instead, he finds himself living under a new principle: "As long as you are in the world, do as the Christians do." The assignment is to live a holy life and at peace with others.

To "live at peace" does not mean to "back down," or to "give in," when an unholy world puts the pressure on. "Strive for peace," says the Word. That means to show patience; to go as far as we can go without sacrificing faith or failing in our duty. And while we cherish the holiness God counts unto us in Christ, we may by striving for peace win others to faith in Him.

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Friday, March 5
REPENTANCE

Read Matthew 11:20-24

Then he began to upbraid the cities where most of his mighty works had been done, because they did not repent.

Christ pronounced a woe upon the people of two cities in Galilee. He said that they would come to grief. They were in deep trouble, not because of an outright refusal of Him, but because they refused to repent. Christ had visited their cities many times. They heard Him speak, and they saw Him do miracles. Despite their great advantage, they did not permit what they heard or saw to affect them in the least. Indeed there was no call among them for "sackcloth and ashes." They were not moved to sorrow for their sins; there was no desire to be transformed; there was no bowing down before the Lord in repentance.

Repentance alone opens the way for the healing, restoring love of God. This was the great theme of Christ and the Apostles. To repent is to throw oneself at the feet of a merciful God. To repent daily is to continue steadfast and upright in Him.

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Saturday, March 6
HOMECOMING

Read Jeremiah 3:22-23

"Return, O faithless sons, I will your faithlessness." "Behold, we com thee; for thou art the Lord our G

God is slow to let go of His chil Even if through carelessness and lov the world they become backsliders were the Israelites in the days of Jere He longs for them, and sends out an vitation for their return. He knows can be no peace, no joy, no blessedness them unless they again return home.

The father in the parable of the Pr gal Son illustrates the longing God for all who are "away from home." joy expressed by the father at the re of his son is a human picture of the God has at the homecoming of a rep ant sinner.

When we examine ourselves and that our faith has become cool, or per we have gone far astray, may God giv the grace to say, "Behold, we com Thee; for Thou art the Lord our G To live under God is to be at home.

Here and There on the Christian Front

Edited by Raymond M. Olson

COLOMBIA SETS FURTHER RESTRICTIONS

The Colombian Interior Ministry has forbidden non-Catholics in that country to proselytize or propagandize outside their places of worship. Protestant missionaries are specifically forbidden to perform any public missionary or education work except for children of non-Catholic foreigners.

The ruling was contained in a circular letter sent to provincial governors and other authorities, as the "final instructions" on the subject of non-Catholic religious activity.

The letter stated: "Non-Catholic natives and foreigners residing in Colombia, whether they be ministers, pastors, or mere believers, may not undertake any public proselytizing activity nor use means of propaganda outside places where services are held. Non-Catholic nationals and foreigners residing in Colombia enjoy complete freedom of conscience. Such persons may not be molested, vexed, or disturbed in the exercise of their religion provided the acts of their cult are performed in churches or chapels designated for that purpose."

"The residence of Protestant ministers in mission territories in accordance with the 1938 agreement on missions between Colombia and the Holy See is protected by constitutional guarantees, but is subject to the restriction of being unable to perform any public missionary or education work, except for children of non-Catholic foreigners."

MEMO WARNS OF POSSIBLE SEPARATION

Tendencies to "secularize the cultural and social political life in Norway" and to increase state control of the Church may spell the end of the State Church, stated Bishop Johannes Smemo, Primate of Norway, in Oslo. He warned that the secularistic tendencies in Norway have caused deep unrest and have brought increased distrust of the State.

It was pointed out that Bishop Smemo did not call for the separation of Church and State in Norway, but that he did state: "If the Church must endure more of the combined secularizing and state-control tendencies, we are definitely in an epoch which will not only lead to the end of the State Church but will also place the Church in the same position as in the first centuries."

The warning was seen as arising from a number of government and parliament actions which have been against the wishes of the Church. Bishop Smemo stated that the Teacher's Training College of Oslo, owned by the Inner Mission, has been taken over by the State against the protest of the Church. Further, a bill proposed by the administration but not yet passed by the parliament, would end the practice of calling pastors on school boards as ex-officio members. The deepest unrest has come from the parliament's decision of last year not to follow suggestions of the Church and a government commission on church matters, and refused establishment of a consultative council.

WORTHY OF NOTE . . .

A Crusade for World Order to be carried out by The Methodist Church in 1954 and 1955 will be officially launched in April when the bishops of that Church will spend three days at U.N. headquarters. . . . West Germany's first ambassador to the Vatican will be a Protestant, according to information from Bonn. Reports have it that church leaders have agreed to see the first-named ambassador a Protestant and the successor a Catholic. . . . All Churches in Yugoslavia, except the Roman Catholic, have been "correct" in their relations with the government, said President Tito to the Yugoslav Parliament.

DR. LUND-QUIST VISITS MINNEAPOLIS

Augustana Audio-Visual Service

When Dr. Carl Lund-Quist, executive secretary of the Lutheran World Federation, visited Minneapolis in January, he was honored at a luncheon sponsored by the Lutheran Brotherhood, at which more than 200 Lutheran laymen and clergymen, of bodies holding membership in the Federation, were guests. This photo shows Dr. Lund-Quist visiting with three presidents of member Churches: Left to right: Dr. Lund-Quist; Dr. T. O. Burntvedt, president of the Lutheran Free Church; Dr. Oscar A. Benson, president, Augustana Lutheran Church; Dr. J. A. Aasgaard, president, The Evangelical Lutheran Church.

Schools and Colleges

Edited by the Division of Higher Education

ELC STUDENT CONFERENCE TO BE HELD AT AUGUSTANA COLLEGE

The annual ELC student conference will be held this year at *Augustana College,* Sioux Falls, S. Dak., on March 12, 13, and 14, according to Mark Stavig, Sioux Falls sophomore and chairman of the conference.

The Conference is an annual workshop for students of The Evangelical Lutheran Church colleges, seminaries, academies, and hospitals. The purpose of the conference is to deepen and enrich the spiritual life of the students, inform them of the total program of the Church, and provide Christian fellowship.

The general theme of the student-conducted workshop will be "Christian Students in the Church of Tomorrow." Throughout the weekend sessions three main subjects will be discussed: the possibilities of a Lutheran university, Lutheran unity, and the ecumenical movement.

Five outstanding speakers are scheduled to address the student group, according to Mr. Stavig. They are: Dr. Orville Dahl, ELC executive secretary of the Division of Higher Education; Dr. O. G. Malmin, editor of Lutheran Herald; Dr. Bernard Holm, professor at Wartburg Seminary (ALC), Dubuque, Iowa; the Rev. R. A. Ofstedal, pastor at Decorah, Iowa; and Dr. Alvin Rogness, pastor at Sioux Falls, South Dakota.

LUTHER COLLEGE DORIAN BAND FESTIVAL DATES ANNOUNCED

March 25 and 26 are the dates selected for the annual *Luther College* Dorian Band Festival according to Prof. Weston H. Noble. The three guest critics and conductors are Lt. Cmdr. J. L. McDonald, officer in charge, Navy School of Music, Washington, D. C.; Sigurd Rascher, internationally famous saxophone recitalist; and Vincent Bach, president of the Bach Music Corporation of New York City. These music authorities will audition and constructively criticize 150 high school instrumentalists from Minnesota, Iowa, and Wisconsin.

A highlight of the two-day festival will be a massed band concert under the direction of Lt. Cmdr. McDonald. Outstanding soloists and ensembles will also appear on the program. The final feature will be a performance by the Luther College Concert Band under the direction of Prof. Weston H. Noble.

The festival is sponsored annually by the Luther College Dorian Music Society to give high school band members an opportunity to perform before outstanding music authorities in an effort to raise musical standards in the schools. It also acquaints high school students with the music opportunities offered on a church college campus.

CAMPUS NEWS NOTES

Memorial services for Capt. Adrian L. Christenson were held in the Boe Memorial Chapel on the *St. Olaf* campus in Northfield, Minn., on January 17. Capt. Christenson has been missing in Korea for more than a year and is thus listed as dead by the department of defense.

Capt. Christenson was the son of Mr. and Mrs. Adrian L. Christenson. His wife and two children are also residents of Northfield.

Participating in the memorial services were the Rev. Maynard B. Iverson, pastor of Bethlehem Lutheran Church in Minneapolis, who gave the memorial address; the Rev. Boral R. Biorn, pastor of St. John Lutheran Church in Northfield, and the Rev. H. B. Hanson, college pastor.

The St. John's Lutheran Church choir sang at the service, and the St. Olaf ROTC Cadet Corps attended the service en masse.

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The *Pacific Lutheran College* 58-voice "Choir of the West" gave four concerts in Washington cities January 29 to 31. They sang in Aberdeen, Port Angeles, and Bremerton. Prof. Gunna J. Malmin is directing the group fo his seventeenth season, and this is th 27th annual concert season for th a cappella singing organization. I April the choir will take a nine-da tour of Washington and Oregon cities

* * *

Concordia College will be host t the annual Commercial Teachers Con ference scheduled for February 26 an 27. The program for the two days ha been arranged by Mr. Ivan R. Larson head of the Business Education De partment at Concordia.

Guest speaker will be Mrs. Madelin S. Strony, educational director of th Gregg Publishing Division of McGraw Hill Book Company. She was also th guest of the 1950 conference.

Commercial teachers from the sur rounding area will be attending th convention.

* * *

The women's debate team from *S Olaf College* won all six rounds of de bate to take first place in the Re River Valley Debate Tournament i Moorhead February 5-6. Members o the team were Patricia Litsheim, soph omore from Eau Claire, Wis., an Lois Cooper, junior from Coldwate Mich.

In addition to first place in th women's division of the tournamen Miss Litsheim won top honors in im promptu speaking.

The St. Olaf men's team, Fran Nelson from Northfield and Wayn Tellekson from Green Bay, won fiv of their debates but lost the sixth t the Augustana College team fro Sioux Falls, S. D.

* * *

"Thy Kingdom Come" is the titl of the *Concordia College* weekly radi program which made its initial appea ance Wednesday, February 17, at 7:1 p.m. over station KFGO, Moorhea and Fargo. Concordia has been with out a radio program since "Th Search" was discontinued last spring "Thy Kingdom Come" is directed b Martha Olson, a sophomore from Min neapolis. The informal and devotiona program is completely in the hands o the Cobber students.

Within the E.L.C.

PERSONS

The Rev. F. W. Eide, Milwaukie, Oregon, has lately been elected president of the Lutheran pastors' association in Portland.

The Rev. Jersing Thompson is serving as interim pastor of the parish at Hannaford, N. Dak.

The Rev. Frank L. Ericksen was on Jan. 17 installed as pastor of Emmanuel Church, Longview, Wash., by District President Foss.

The Rev. Edmund Beaver, Clifton, Texas, has accepted a call to Waterloo Ridge Church, Dorchester, Iowa, and will begin his pastorate there early in March.

Kent S. Knutson, Luther Theological Seminary graduate, at present studying for the Ph.D. degree in New York, will be serving as part-time assistant pastor in Our Saviour's Church on Staten Island, N. Y., parish of the Rev. R. O. Sigmond.

Chester Ronning (a son of the late Dr. H. N. Ronning), at present director of the Canadian Foreign Office Division for the Far East, has been appointed Canada's minister in Norway. Mr. Ronning was formerly president of Camrose Lutheran College, Camrose, Alberta.

The Rev. Opie S. Rindahl, before leaving Bismarck, N. Dak., to become co-pastor of Luther Memorial Church, South St. Paul, Minn., was given a farewell reception by Trinity Church of the North Dakota capital Jan. 31. As he had served that church twenty-five years the reception was also an appreciation service of his long and successful ministry in the congregation. The parish farewell gift to the Rindahl family was presented by Judge P. O. Sathre.

The Rev. Stanley C. Rude, formerly of Amisk, Alberta, is now pastor of the Mossbank parish in Saskatchewan.

Mrs. Martha Luella Alkire, a resident of the Coeur d'Alene Homes, Coeur d'Alene, Idaho, celebrated her 102nd birthday Jan. 18.

The Rev. Oscar Rem, formerly of Starbuck, Minn., was installed Feb. 7 as pastor of First Lutheran Church, Humboldt, Iowa, by District President Nordahl. In the evening the parish gave Pastor and Mrs. Rem a reception of welcome.

DISTRICTS

Southern Minnesota

St. Paul, Minn. Christ Church, parish of the Rev. M. A. Egge, has recently received as gifts a sterling silver paten from Dr. and Mrs. Harold Heck and six collection plates from the Ushers' Club in memory of O. Christianson.

Northern Minnesota

Duluth, Minn. Our Saviour's Church, parish of the Rev. James O. Pederson, has decided to build a new church on a new site.

South Central

Arlington, Texas. The young Prince of Peace Church, parish of the Rev. C. E. Jorstad, held a groundbreaking service on the site of its future church on Jan. 17. The following day construction work began. The Rev. John Groettum of Fort Worth participated, together with Pastor Jorstad, in the service.

North Dakota

Benedict, N. Dak. Concordia Church, which is a part of the Max parish has decided to build a new church. Recently a building committee was elected, headed by Arthur Kittleson. The Rev. Erwin L. Holm is pastor of this parish.

Mandan, N. Dak. First Lutheran Church, which now has about 1,050 members, will soon begin the erection of a new church and parsonage at Ninth Street and Fourth Avenue, N. W. Present resources amount to about $175,000. The Rev. Carsten F. Brien is pastor of this parish.

South Dakota

Madison, S. Dak. The annual report of Trinity Church, parish of the Rev. Ernest M. Nelson, shows that the congregation has 1,461 members of whom 994 are confirmed. The total income of the church for the past year was almost $31,000. Of this amount about $7,000 went to benevolences.

Pacific

Seattle, Wash. Associated Lutheran Welfare, a welfare association which has functioned in the state of Washington since 1944, held its annual meeting in Immanuel Church Feb. 11. Guest speaker was Dr. C. P. Rasmussen, Park Forest, Ill., who was one of the organizers of the association, while an area National Lutheran Council missionary in the Northwest. The budget of the association for the current year is set at about $95,000.

Milwaukie, Oregon. Milwaukie Church, parish of the Rev. F. W. Eide, has lately had as a guest preacher the Rev. Philemon Mkize, a Zulu pastor who this year is studying at Luther Theological Seminary, St. Paul. The local church is supporting a native evangelist in the Zululand field. It has had a net increase in its membership of 243 during the past three years. Its Sunday school, too, has made gratifying progress. It conducts a radio mission, The Radio Voice of Milwaukie.

Seattle, Wash. The annual Fishermen's Festival in Ballard First Lutheran Church will this year be held on March 7.

Canada

Edmonton, Alberta. Central Church, parish of the Rev. G. O. Evenson, had at the end of 1953 506 members. During the year the congregation and its organizations disbursed about $20,000, of which $3,000 went to benevolences. During Lent special services will be conducted in the parish by the Rev. Sterling Johnson of the Camrose Bible school faculty.

Edberg, Alberta. The four congregations of this parish and its organizations gave during 1953 almost $3,200 to benevolences. The Rev. S. J. Rude is the pastor of the parish.

UNIQUE NEW CONGREGATION PLANNED IN MILWAUKEE

When Our Saviour's Church in Milwaukee, Wis., in the course of the spring moves into its large, new church edifice on Wisconsin Avenue, its old church on Scott Street will be taken over by a Home Mission project for the establishing of a new neighborhood congregation to be known as Advent Lutheran Church. This congregation aims to work along inter-racial lines. Its pastor will be the Rev. Joel Dobbe, until lately pastor of St. Andrew's Church in Ames, Iowa. Associated with him, largely in youth work, will be the Rev. M. O. Lee (ULCA), at present pastor of Central Lutheran Church, Mason City, Iowa.

ANNOUNCEMENTS

For Sale: 15 semi-circular pews: 11 ten-foot, 2 twelve foot, 2 eight-foot, in fair condition. Price $125. Contact Milo Borstad, R. 2, Minot, N. Dak. Dial 82-324.

Wanted: 25 used adult choir gowns

in good condition. Write Mrs. O. N. Taft, Delavan, Minn.

For Sale: Ten pews, 10 ft. long at reasonable price. Write First Lutheran Church, New Rockford, N. Dak.

For Sale: A Hinners reed organ, with electric blower, in good condition; price $250. Write Trinity Lutheran Church, Brooten, Minn.

CHANGES OF ADDRESS FOR PASTORS

Erling R. Jacobson, 134 3rd Ave, Chula Vista, Calif. (1-10-54)

Chap. Richard L. Combs, c/o Ch. T. S. Johnson, Post Chapel, Camp Irwin, Calif. (1-29-54)

Chr. S. Thompson, 1004 Oxford Ave., Eau Claire, Wis. (1-22-54)

W. H. Lindquist, 620 E 17th St., Minneaolis 4, Minn. (2-20-54)

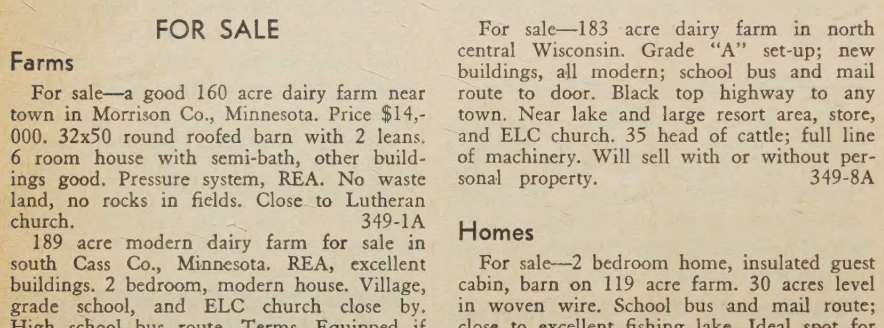
Hector Gunderson, 4024 Monona Drive, Madison, Wis. (4-19-54)

A. B. Swan, 2130 Ventura Ave., Hayward, Calif. (1-31-54)

Jersing Thompson, Hannaford, N. D. (temp.) (2-1-54)

E. C. Thompson, Parkland, Wash. (4-19-54)

Howard C. Gravrock, Kiester, Minn. (2-1-54)


PARISH CONSERVATION AND EXTENSION THROUGH . . .
THE PLACEMENT SERVICE
The Placement Service of the E.L.C. serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Placement Service assumes no responsibility in the matter. Send your ads and communications to: The Placement Service of the E.L.C., 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

For sale—a good 160 acre dairy farm near town in Morrison Co., Minnesota. Price $14,000. 32x50 round roofed barn with 2 leans. 6 room house with semi-bath, other buildings good. Pressure system, REA. No waste land, no rocks in fields. Close to Lutheran church. 349-1A

189 acre modern dairy farm for sale in south Cass Co., Minnesota. REA, excellent buildings. 2 bedroom, modern house. Village, grade school, and ELC church close by. High school bus route. Terms. Equipped if desired. 349-2A

320 acre farm in Pope Co., Minn. Located only about 5 miles from a very good town. 7 room strictly modern house, large barn with running water, and other out buildings. Telephone and electricity. Nice Lutheran church in town near farm. Priced at $55 per acre, with very easy terms. 349-3A

For sale—80 acre farm located about 30 miles south of Minneapolis in Lutheran community. Close to church, school, and store. 40 acres under cultivation, remainder good pasture land. Spring-fed creek. 349-4A

For sale—160 acre farm in Polk Co., Minnesota. About 50 acres open and large pasture area. Lots of good timber. Ideal for sheep and cattle. New four room house, other buildings fair. REA; good well. Church, school bus route close to house. Priced to sell. 349-5A

For sale—120 acre farm in Howard Co., Iowa. Buildings almost new and in good repair. Electricity and water system all over. Modern house. Land is all tiled and fenced with wire netting and steel posts. Every acre tillable. Paved highway. 349-6A

57 acre farm a mile from city limits of an important school town in west central Wisconsin. Three bedroom house newly shingled in September, 1953. Barn holds 18 head stock. Spring in pasture. Norw. Lutheran neighborhood. Fine location. 349-7A

For sale—183 acre dairy farm in north central Wisconsin. Grade "A" set-up; new buildings, all modern; school bus and mail route to door. Black top highway to any town. Near lake and large resort area, store, and ELC church. 35 head of cattle; full line of machinery. Will sell with or without personal property. 349-8A

Homes

For sale—2 bedroom home, insulated guest cabin, barn on 119 acre farm. 30 acres level in woven wire. School bus and mail route; close to excellent fishing lake. Ideal spot for raising turkeys. Crow Wing Co., Minn. 349-9A

2 bedroom home for sale in Lake Minnetonka area, Minnesota, with one acre of land. Double car garage. House has large living room, dining room and kitchen, tile bath, two fireplaces. 3 blocks from Lutheran church. For more information, write. 349-10B

Businesses

For sale in one of the Northwest's finest Lutheran communities, Clark Co., Washington, a small cafe seating 26. Good business and location on main highway north and south. Good local patronage. Modern fixtures and living quarters attached. Elderly couple, now owners and managers, desirous of retiring. Ideal for ambitious couple. 349-11C

For sale—well established lumber, coal, and hardware business in northeast Nebraska town. Wonderful farming community. Good room for expanding the business. 349-12C

WANTED TO BUY

Family would like a farm of 80 to 160 acres by March 1 for life-time experienced farmer. Prefer Lutheran community. Would like to either buy or rent, with small down payment on long time loan with reasonable interest rate. 349-13A

Wanted to buy in or near Polson, Montana, a two bedroom home from private party. 349-14

FOR RENT

Farm for rent. About 370 acres, good f stock, having hay and pasture; producti soil, good buildings, about a mile from L theran Church. Waushara County, Wisconsi 349-15

For rent—buildings and about 2 acres ground; good house, barn, and other buil ings. REA, phone, good road to town. L cated 2 miles from town, Brown Count Minnesota. 3 Lutheran churches, good schoo Rent reasonable. 349-16

POSITIONS WANTED

Woman desires position. Must be lig work or housework for one person, in tow Not able to do heavy work. 349-17

Lady desires position in doctor's offic Three years college education and experien in teaching, also summer work in docto office. Would consider other similar po tions. 349-18

Seminarian wife desires part-time positio Knows mimeograph machine and clerical d ties. Work in Twin Cities. 349-19

Middle-aged couple desire work as hous keeper-caretaker in suburban home or L theran institution. Able to work. Living qua ters must be furnished. 349-20

Lutheran man, 28, married, one child, d sires teaching position, preferably in a tow with an ELC church. B.S. degree from Minnesota Teacher's College. Major in phy cal science, minors in mathematics and bi ogy. Four years of teaching experience, all Minnesota. Good references. Wife is an e mentary teacher who could help out as substitute. 349-21

Man in late 40's desires work. Good hom 349-22

HELP WANTED

Household help wanted by considera family in Minneapolis. Assist with gene housework. Ample time off. 349-23

Wanted—woman wanted to stay with co valescent widow in town and to do lig house work. Minnesota. 349-24

Large congregation on Pacific Coast wa services of parish worker not later th July 15. No office work, mostly visitatio Possible Sunday school and youth assig ments. $250, and on the job transportatio Warm personal charm essential. 349-25

May 1 opening for machine operator (typ writer, mimeo, folding, etc.) in church offi Oregon. Strictly secretarial. Experience p ferred. 349-26

Doctor wanted in fine Lutheran commu ity in northwestern Minnesota town on U highway 2. Good farming and fishing near Active Lutheran church and good schoo 349-27

Wanted—Veterinary to establish in a sm town in eastern North Dakota. Good Luth an community. Large territory in an exc lent farming area. 349-28

Wanted—Hospital manager with boo keeping experience for a 34 bed hospital Traill Co., North Dakota. 349-29

Wanted—reliable single man for y around farm work. South Dakota 349-30

Lutheran married man wanted for work farm. Good 6 room house, electricity. N place to live, good wages and extras. Fam would live on adjoining farm located Manitowoc Co, Wisconsin, Lutheran co munity. 349-31

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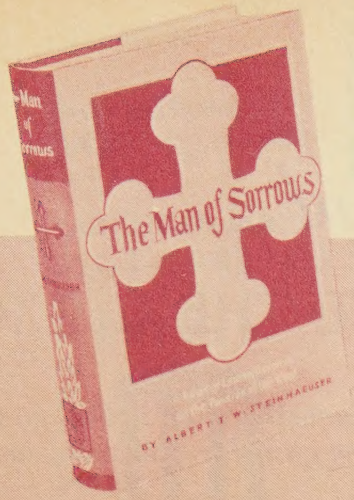

The Lenten Theme in Books for the Christian Family

The Man of Sorrows by Albert T. W. Steinhaeuser

This is considered a classic in the field of Lenten devotions, a book to reread each Lenten season. The devotions for each day of Lent are arranged to lead up to the sufferings, crucifixion, death and resurrection of Jesus. Added to these meditations are prayers, litanies and devotional poems culled from Christian literature of all ages. Each day's reading is richly expressive of adoration, thanksgiving and worship. $2.50

By Man Rejected by Herman Astrup Larsen

The general theme in this series of thought-provoking meditations concerns Jesus' rejection by man—rejection as shown in the events of Holy Week, and rejection as shown by the objections raised previously during Christ's ministry. Throughout these fifteen meditations the author proclaims the victorious redemptive work of Christ despite man's repeated rejections, now no less than during Christ's ministry among men. This is a unique treatment of the Lenten theme, one which impels the reader to self-examination. $2.00

Victory by the Cross by Theodore Huggenvik

Here are sermonettes that will draw the reader to a closer look at the Cross this season of Lent. In Part I, proclaiming the Victory, the unity and fullness of the Words from the Cross are experienced in brief but searching meditations on the Seven Last Words. Here the individual sees the place of the Cross and the empty grave in his liberation. Part II, on sharing the Victory, is based on the Second Article of the Apostles' Creed and further emphasizes man's relation to God and God's plan of salvation. Part III regards rejections of the Victory as a result of indifference and unbelief. $1.50

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- **Your savings will be protected by over $3.00 of First Mortgages for every $2.00 you invest.**
- **Your savings will be repaid on date of maturity.**

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If money is needed before maturity, it will be paid upon request if circumstances allow. Thus far all such requests have been granted.
Two year investments bear 2¾% interest. One year investments bear 2½%.
Any amount from $100 and up may be invested.

APPLICATION BLANK

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Date_____

Dear Sirs:
Enclosed find $..... for which please send me a Home Mission Trust Certificate in the same amount. It is understood that when the Certificate falls due, it will be paid in full unless I request that it be renewed. This money is to be used only in the Church Extension Fund program of The Evangelical Lutheran Church. For your instruction we have filled in the following:

Term..... years; Interest..... %;
Interest: To be paid annually ( ). To be compounded annually and paid at maturity ( ).
This is ( ) is not ( ) a congregational building fund.

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Street _____
City _____ State _____

Signed _____

INTEREST RATES

3 % for Trust Certificates for 3 or more years (5 to 10 recommended)
2¾% for Trust Certificates for 2 years
2½% for Trust Certificates for 1 year
2½% for Trust Certificates for Congregational Building Funds

NOTE: Make checks payable to THE EVANGELICAL LUTHERAN CHURCH. The Certificate may be made out to two parties in such a way that in case of death of one the money upon maturity is paid directly to the other by using the following form: "John Doe and Mary Doe, joint tenants, or the survivor of either." We recommend investments of from five to ten years.